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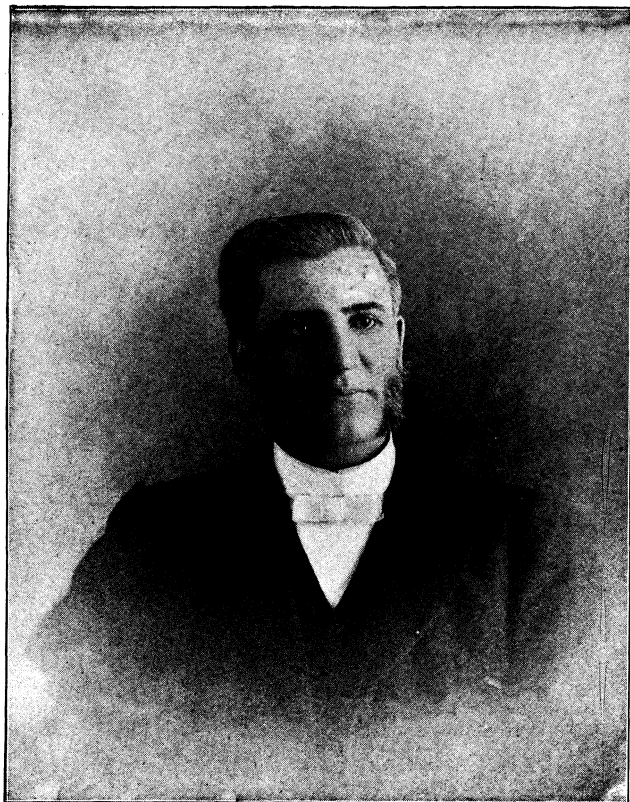
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BISHOP F. W. WARNE, D. D

PART II.

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THE

PHILIPPINE ISLANDS,

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BY

BISHOP F. W. WARNE, D. D.

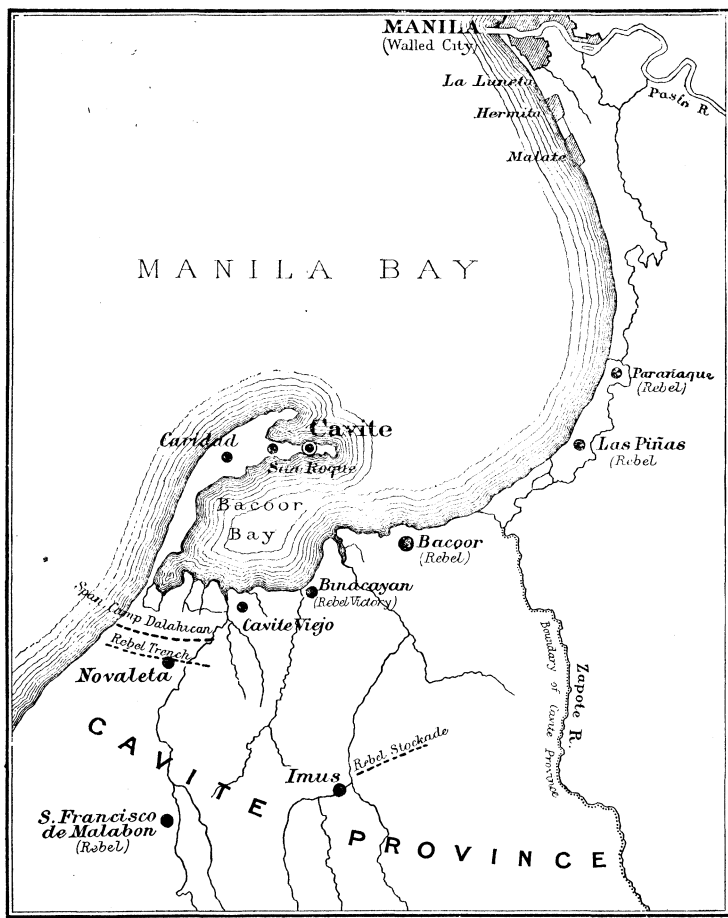
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MAP OF SOUTHERN ASIA, SHOWING INDIA, MALAYSIA AND THE PHILIPPINE ISLANDS.



MAP SHOWING THE PROVINCE OF CAVITE AND MANILA BAY.

## INTRODUCTION.

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The enthronement of America among the guardian nations is an event in the resistless course of history. It is not to be opposed by any combination of powers or events, yet a false conception of the characteristics of the peoples whose care the United States has suddenly been called upon to assume may delay the nation in the exercise of its extended duties and responsibilities.

The following pages contain a collection of facts concerning the tribes and races of the Philippines, which were gathered by the author and other eye-witnesses, and which are designed to counteract some of the prejudices scattered broadcast by certain newspapers, which have, unfortunately, been the chief sources of the information of the American public on this subject. Those who read these details may be less inclined to believe that this government has undertaken a work of supererogation, or a hopeless and unprofitable task, when it set about restoring the Philippine archipelago to order and making the authority of the Stars and Stripes supreme therein. How close a parallel may be drawn between the natives of these islands and the natives of India is not yet fully appreciated among us. If their racial resemblances were more understood a bright ray of hope would be shed upon the prospect of our future career in the Philippines. For the magnificent success which has attended the efforts of Great Britain in the government of that great empire would be seen to be a prophecy of the result of the similar experiment in government at Manila.

Great Britain has policed India so that life and property



are as safe in Calcutta as in Chicago, the value of which, in these days of the massacre of missionaries and consuls, and pillaging and burning of property in China, is forced as never before upon our attention. The village governments have reached a stage of efficiency in itself an evidence of the thorough amalgamation of foreign and native methods. Bishop Malleliu, in his last address before leaving India, said: "I have consulted natives—the poor, laboring natives—from north to south, and every time I am told, in one form or another, that the white man (meaning the English magistrate) never lies, keeps his promises, meets his obligations, and is kind to the people. The English in India are stronger because of their just government, of the highways and improvements constructed, and the sincere efforts put forth to help the people to rise."

The dwellers in the Philippines are equally susceptible of Anglo-Saxon rule. It is idle to expect them at present to show equal docility. Unlike the native of India, who has been molded by a long period of just and wise foreign sovereignty, the Filipino has had from his Spanish tyrant no lessons save those of oppression and faithlessness, hate and distrust. What has the Tagalo learned to expect from the white man? Injustice, greed, and every form of extortion, under the pretense of law. The friars have taken away his pagan deities, and have given him nothing in return but a miserable mockery of religion. He knows them to be spies and political emissaries. The American conqueror, on his part, has not yet had time to appear in any other aspect than that of a new oppressor. Who can foretell the effect of a few decades of righteous rule and social order?

It would seem that the archipelago has been especially prepared to be a market for America's western seaports, whose recent growth has made necessary some such commercial opening. It may be matter of surprise that some of our most important staples come from the scene of Admiral Dewey's victory. The bulk of all the hemp used in American

twine binders is supplied by the Philippines. They control the world's market in the article. This may serve as an intimation of the world of rich and new opportunities American trade and capital have presented to them in our new Eastern possessions.

The English-speaking races are becoming the sanitarians of the globe. Squalid corners of Asia have lost their time-honored grime and noisomeness at the approach of the European. Islands in the Mediterranean have lost their characteristic unwholesomeness. The teeming land of India, with its 300,000,000 souls, has lowered its death rate, under British control, from 129 per 1,000 to 12 per 1,000. The Anglo-Saxon, like a good housekeeper, cleans up and keeps clean. In places where sanitation never was a study or a care it becomes the absorbing interest of the white physician, engineer, and administrator. To those who are actuated by philanthropic motives it will be an interesting and grateful spectacle to witness the inevitable improvements and sanitary conditions which will follow in the wake of the Yankee colonist. Transformation from filth to cleanliness is sure to meet with opposition from the gentle native, but the white man is inflexible in such matters. The lieutenant-governor of a province in India was called away from a function at Lucknow to put down a riot in a city a hundred and fifty miles distant. When he reached the place he found the disturbance to be on account of a new system of waterworks which was being established. The natives were determined that the pipes should not be put down, because "the water flowing through them would break their caste," they said. The governor addressed the rioters in the following brief speech: { "These pipes are going to be laid. The time has gone by when you can give the cholera to foreigners through your drinking water, even in the name of your religion. Disperse to your homes, or I will order a charge." A battalion of cavalry lent such added force to the official's words that the pipes were laid in peace. Like results have attended attempts to establish other improvements in other parts of the empire.

The reflex influence of the Philippines is likely to be an important though little-considered factor. An unquestioning acceptance of the Monroe Doctrine, in its most literal sense, was fast making us a hermit nation. Our distance from the scene of operations in Europe was lulling us asleep. The event which first electrified the world, on May 1, 1898, was as a voice calling us out of our seclusiveness to new responsibilities in distant parts of the world. We are morally bound not to surrender a charge which was evidently laid upon this nation as a chosen agent. The state of European governments precludes the possibility of any one of them retaining peaceable possession of the Philippine Islands. Strained relations exist between Russia and England, between France and Germany, Japan and Russia. At that time the United States, free from warlike complications, was the divinely appointed arbiter of the archipelago. Americans will never get ~~rid~~ of their responsibility by trading their new possessions to Germany or any other nation. By so doing they will merely lose a point of vantage in the Pacific and advance the occupation of China by Russia. Our mission fields in China and other parts of the Eastern field would probably be the first to feel the ill effects of this retreat. But they would soon be felt in our commerce. Having relaxed our hold on foreign ports, the matter would not end, except with slights brought home, with more or less force, to our government at Washington itself. It is not too much to say that the turning-point of our power as a nation would have been reached, and the signal favor shown to us in the battle of Manila, in which not one man on the American side was lost, would have been shown in vain. The chapters which follow are intended, not as a disquisition upon international affairs, but to furnish a mass of facts to which those wishing to know more of these islands and their inhabitants may refer.

## CHAPTER I.

## THE SUBJUGATION OF THE ISLANDS.

During the first half of the sixteenth century the chivalrous Spanish reduced to subjection the islands known as the Philippines, the Ladrones and the Carolinas. The chief agents in these exploits were Maghallanes and Legaspi. With changes in authority there came changes in the religion of both the rulers and partially of the ruled. The people accepted, to some extent, a nominal Roman Catholic ceremonial form of Christianity in place of the polytheism which they had practiced. Spain, in all her efforts at conquest, took with her the zealous priest; she followed in blindest obedience the commands of Rome.

The natives had a great idea of the invaders of their country. The report of a man set to watch the Spanish as they approached, was both strange and amusing. He declared to his royal master, that "the men are of enormous size, had pointed noses, dressed in fine robes, ate stones (hard biscuits), drank fire and blew smoke out of their mouths. They commanded thunder and lightning (discharge of artillery) and sat at a clothed table at meal times."

Another racial element entered into the contest for mastery of the Philippines. The captain-general soon had to defend the acquired possessions against Li-ma-hong, a Chinaman. He was a pirate. In one of his expeditions he crossed the track of a merchant boat returning from Manila, took the booty, and compelled the captain and crew to pilot him to Manila. At one point, his ships with their 4,000 men and women were beaten off, but he effected a landing at another place.

The sixteenth century did not close before the Emperor of Japan paid his respects to the new European colony in the Philippines. He demanded submission and conflicts followed, but no concessions were made.

It should be understood that in all Spanish undertakings the members of the Franciscan Order and the Dominican Friars entered with ardor, ever zealous for their church and its glory in the world.

To continue the mention of the attentions of the outside world, we find that in the eighteenth century the policy of the elder Pitt of England against France and Spain prevailed. This sent a British fleet to Manila, and sepoys from India were used as soldiers. Advantages over the Spanish were gained, and possession was maintained until the articles of peace returned all the islands to Spain once more.

The signal naval victory of the United States in Manila bay, May 1, 1898, causing the destruction of the Spanish fleet announced the approach of the close of Spain's tyrannical rule in the Philippines. With the treaty of peace between Spain and the United States, ratified by the Queen of Spain, March 17, 1899, and by the United States Senate, April 6, 1899, the possession of these islands passed to the United States of America.

## CHAPTER II.

## THE GOVERNMENT.

The government introduced by Spain on these islands seems to have been in name rather than in fact. Men with great military titles have usually been placed at the head, though admirals, magistrates, courts and priests have taken their turn at "letting-things-go-as-they-please." Wrote one in 1810: "In order to be a chief of a province in these islands no training or special services are necessary. All persons are fit and admissible. It is quite a common thing to see a barber or a governor's lackey, a sailor or a deserter, suddenly transformed into an alcalde, administrator and captain of the forces of a populous province without any counselor but his rude understanding or any guide but his passions." It is not difficult to infer how easily all the wrongs and woes suffered by the people and charged to the administration became possible. Yet when one examines either the civil or military lists he finds that the salaries paid were certainly high enough to command a well trained service if not a superior one. Forty thousand dollars a year was certainly enough for a governor-general, who should study the interests of the people.

A governor had a somewhat easy time of it, except when he was an oppressor or out with the priests, or came under the condemnation of the friars. If one did busy himself with the affairs of his province, so as to improve the roads or provide bridges and make other improvements, he had for his pains the reward of knowing that his papers were shelved in Manila and that the income of the province had been improperly diverted. This accounts for the lack of good roads,

to which the American army correspondents have so often referred.

More serious charges than indifference and negligence have been laid at the feet of the Spanish officials. One is accused of making \$17,000 by using false measures. A governor of Negros Island had a great admiration for the good-looking horse of a passer-by and the admiration soon ripened into possession. Another Spanish governor no sooner eyed a walking stick with a chased gold handle studded with brilliants than confiscation followed. Another, that late governor, who had had an unsavory reputation for cruelty in Cuba, sent home at one time \$35,000. The author of the work from which these facts are taken exclaims, "The cases of official swindling are far too numerous to come within the space of this volume."

Enough has been said to indicate the faithlessness of the officials of government. Their connivance with brigandage and the baser elements of lawlessness and crime, and the virtual impossibility of obtaining punishment for the men caught in the very committal of crime, are also matters well known. Such was the government from which relief came May 1, 1898.

A student of history, in commenting upon the entire rule of the Spanish for three centuries in the Philippines, has pithily stated its aim and results. He says: "All we can credit them with is the conversion of millions to Christianity at the expense of cherished liberty." Liberty to think, to speak, to write, to trade, to travel, was only partially and reluctantly yielded, under extraneous pressure, and then, after discussing the reason there should be for going to war, he says: "An apology for conquest cannot be found in the desire to spread any particular religion, more especially when we treat of that Christianity whose benign radiance was overshadowed by that debasing institution, the Inquisition, which sought out the brightest intellects only to destroy them."

## CHAPTER III.

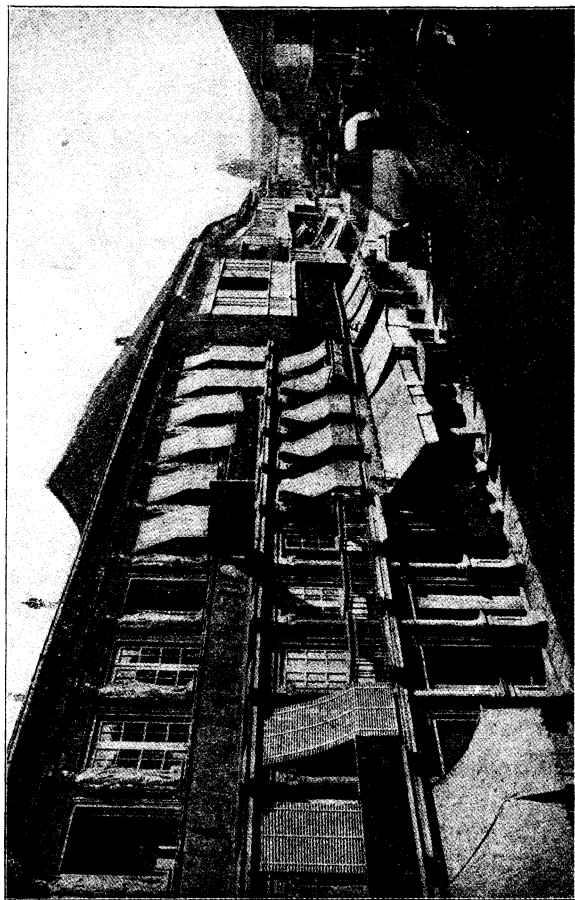
## MANILA.

Manila Bay has a circumference of 120 nautical miles. Its extent is a menace to shipping in severe storms. In 1882 a typhoon did immense damage to the ships at anchor, driving them adrift and causing collision.

Manila, the capital of the Philippine Islands, is a dull city, badly lighted, with narrow streets and a population of about three hundred thousand. The sanitary condition of the larger portion is wretched. It is built on either side of the river Pasig, near its mouth. As you enter this river from the beautiful Manila harbor, Old Manila, or the walled city, is to your right. It is surrounded by the walls which were built by Chinese labor about the year 1590. In it were the Spanish officials and the government buildings. These magnificent buildings are now occupied by the officials of the American army. Old Manila, or the walled city, is a comparatively small place, and is laid out in blocks. I have in my hand a colored map, the different colors showing the purpose for which the various blocks are used. It is interesting to know that eleven large blocks inside of the walled city are Catholic "religious edifices." I was also interested to find that a goodly number of these Roman Catholic buildings have been rented by the American people and are now used for their official offices. A great Roman Catholic convent, built at an enormous price, makes excellent offices for our government officials, and I have no doubt a handsome rent goes into the coffers of the Roman Catholic church.

The island of Binondo, on the right bank of the Pasig River, monopolizes the larger portion of the foreign trade,





LA ESCOLTA—THE PRINCIPAL STREET IN THE COMMERCIAL QUARTER OF MANILA.

which is in the hands of the British, while the Chinese are the retail dealers. Chinamen are also the mechanics of the city.

A pleasant feature of the city is the hack service. The thoroughfares are crowded with carriages drawn by smart native ponies, which are in charge of civil and attentive drivers, ready to respond to calls at moderate rates. A few years ago it was estimated that 950 vehicles passed through the main street of the city in one day, and through the Escolta, main city of Binonda, the number reached was 5,000. Those who have visited cities in the tropics appreciate the carriage service of the capital of the Philippines. Manila has also its newspapers, hotels and clubs, places of amusement, elegant suburbs and botanical gardens. Typhoons and earthquakes occasionally disturb the serenity of the minds of the people.

Manila is beautifully situated. It is intensely interesting and after the order of a continental city. It would take a bold seer to predict its future, but it will probably rival many cities of the United States.

The climate is a perpetual summer, and is not necessarily unhealthy for Europeans. The cold or dry season is from November to about the first of March. The hot season is from March to the end of July, and the wet season from July to October. Or, as an old resident said, "We have four months of rain, four months of dry and four months of anything." The average temperature for the year is about 81 degrees Fahrenheit.

## NATURAL FEATURES.

The Philippines embrace a series of islands, 600 in number. Twelve of these only are considered worthy of the name. These have an area of 52,000 square miles. Luzon, on which has been most of the fighting by the Americans, is the chief island; this contains 40,000 square miles.

The interior of the island is mountainous and some of the ranges reach an altitude of 8,868 feet. These mountains are thickly wooded and their stately trees are found festooned with clustering creepers and flowering parasites of the most brilliant colors. Between the ranges lie luxuriant plains and valleys of rich fertility.

Volcanic eruptions continue to a slight extent.

Rivers and streams are numerous, but are of little value as waterways, for the largest and deepest does not allow of a ship of greater draft than thirteen feet.

In the districts which have been under the control of the Spanish the primeval forests have well nigh disappeared, and instead of the huge trees, fields of rice and golden grain present an attractive panorama.

The lakes of the Philippine Islands are not very large as compared with the lakes of America, still there are some larger than many found in Europe.

## CHAPTER IV.

## SOME TRIBES AND THEIR WAYS.

Numerous tribes and races dwell upon these islands. *Ætas* or *Nagritos* are the chief. The skin of this race is black. In disposition they are cowardly, exceedingly superstitious, of low intellect, fickle and unreliable; but they respect old age, and, we doubt not, have other traits of character worthy of commendation. A traveler among this people recounts a wedding scene which is of interest to the curious: "The young bride, who might have been about thirteen years of age, was being pursued by her future spouse as she pretended to run away; soon he was seen returning, bringing her in by feigned force. She struggled and again got away, and a second time she was caught. Then an old man with gray hair came forward and dragged the young man up a bamboo ladder. An old woman grasped the bride and both followed the bridegroom. The aged sire then gave them a ducking with a cocoanut shell full of water and they all descended. The happy pair knelt down and the Elder having placed their heads together, they were man and wife." The traveler proceeds to say, "We tried to find out which hut was allotted to the newly married couple, but we were given to understand that until the sun had reappeared five times they would spend their honeymoon in the mountains. The ceremony being over their people made the usual mountain call—a cry it was, similar to that made by the people to bring home their domesticated animals."

Travelers describe the younger women as "picturesque, having jet black eyes and the hair in one perfect ball of close curls, but the men are not of so handsome a type."



A NEGRITO FAMILY.

The Aeta carries a bamboo lance, a palmwood bow and poisoned arrows. He is fleet of foot and climbs a tree like a monkey. This race lives in communities of fifty or sixty.

For a long time they were the sole masters of the island of Luzon, where they exercised seigniorical rights over the Tagalos and other immigrants, until these arrived in such numbers that the Negrotos were forced to retire to the highlands.

The husbandry of the Negrotos is the most primitive imaginable. It consists of scraping the surface of the earth—without clearance of the forest—and sowing the seed at random on the soil thus prepared.

On the northwest part of the island of Luzon dwell the Goddanes. They are entirely out of the pale of civilization. They are men of splendid physique; wear their dark hair down to the shoulders. They subsist chiefly on roots, mountain rice, game, fruits and fish. They are warlike and aggressive, and the young man desiring a wife aims to present to the sire of his future bride all the scalps he is able to take from his enemies as proof of his prowess and courage. The blooming of the "fire tree" is the signal for going out upon this expedition of savage chivalry.

Long lances with tridented tips, and arrows carrying at the point two rows of teeth made out of flint or sea shells, are the weapons used.

A little to the south live the more peaceably disposed Itavis.

The Igorrotes, physically considered a very fine race, are spread over a considerable portion of Luzon. Their hair is long, hanging down to their shoulders behind, but short in front. Some wear hair on the upper lip and chin. They are of a dark copper color, with flat noses, thick lips and high cheek bones, while their broad shoulders and stout, heavy limbs indicate strength.

They are indolent. Like quadrupeds, they creep into their huts, built hive-fashion and low on the ground. They

cultivate the sweet potato and sugar-cane, but cannot be persuaded to give up their wild ways and adopt civilized methods of life. Marital infidelity is rare, and is remedied by divorce and the return of the marriage dowry. In the province of La Isabela, the Negritos and Igorrotes keep a debit and credit account in the heads captured.

The invariable failure of all the attempts made to gain their submission to the Spanish provinces has rendered them courageous to defend their liberty. They see no advantage in the making of any change in their condition, and prefer to roam at large with the scantiest dress to wearing ordinary attire, living in crowded villages and paying taxes.

As to the form of Christianity presented to them, already it has made little impression. A priest visited a prison on one occasion; making his round, he came upon an Igorrote, who exclaimed, "No colored man became a white man's saint," intending thereby to strike a blow at the gross immorality of the highest order of white man.

On Madrid's Midway at the exhibition of 1887 a display of the tribes of the Philippines took place. Many of them were baptized before returning, but the Igorrotes returned as they left.

The Tingmanes, occupying the district of El Abra, have other customs and ways. His oath is, "May a pernicious wind touch me, may a flash of lightning kill me, and may the alligator catch me asleep, if I fail to fulfill my duty." With an intelligence equal to that of the ordinary native in a state of subjection, they have laws of their own, and are not strangers to domestic life. In religion they are pagans. All the efforts of Spanish priests have utterly failed. Their gods are hidden in mountain cavities. They believe in prayer and a special providence, and to this their appeals are made at the time of too great an abundance or of a lack of rain, in the presence of a calamity or an epidemic.

The following curious custom prevails in the naming of a child: The priest, being asked to name the child, sets out to

find the lucky appellation. He carries the infant into the woods, and pronounces a name, while he raises a bowie knife over the little creature's head. Lowering the knife, he strikes at a tree. If sap issues, the name stands good. If not, the ceremony is repeated, with the change of name which the oozing sap declares the Deity's will.

The Tingmanes believe in having only one wife, but are forced to marry very early. As in the Himalays of India, the father of the bridegroom, or the young man himself, purchases his bride at a price mutually agreed upon. Their houses are up in the air, so to say, for the little huts in which they live are on posts or in trees sixty or seventy feet from the ground. When living near to a Christian village they come down to the earth and live as domesticated natives, embellishing the portals of their homes with skulls of buffaloes and horses.

In physique they are of fine form; their features are of the ordinary lowland native type. They tatoo their bodies and blacken their teeth, and because of these and some other singular customs they are thought to have descended from shipwrecked crews of the Japanese vessels.

The mountain tribes live principally on fish, roots, mountain rice, and occasionally feast on raided cattle.

The foreign invasions already noticed have given rise to several races found still on the islands. The Chinese, who, lead by the pirate we have referred to, remained, continue in the race known as Igarrote Chinese; the Sepoys, employed by the English in their invasion, have left a race of which it is recorded that "they come up with their taxes and they are Christians." A third race, the Moros, come of those Moslems who are descended from the head-hunting Dyaks of Borneo. These people are described on pages 121-124. They occupy the Island of Sulu. But none of these races mentioned, nor the aborigines, are the Filipinos you are likely to meet at Manila, or in any other large town.

With no conception of civil or religious liberty, and with



no appreciable moral ideas, the restraint of these people may tax our powers for many years; yet some of their characteristics are not without their hopeful aspects, and lend probability to the prediction that America is destined at length to develop the manhood and womanhood of the races of the Philippine archipelago.



TAGALOG WOMEN AND CHILDREN IN HOLIDAY ATTIRE.

## CHAPTER V.

## THE TAGALOS.

The Tagalos, or domesticated natives, are the most important class of people on the islands. They number five million—about one-half of the entire population. The general supposition is that they passed from Malaysia to these islands—they form the one race in all the islands subjected to the rules of civilized life.

The Tagalos seem to have been born among the victim races of the world. Their singularly pitiable history explains many of the defects in them which Western nations find it so hard to pardon. In their case, religion came but to enslave. Christianity, represented by the unscrupulous friars and priests of the Roman Catholic church, fell upon them like a blight; independence and liberty disappeared with their ancient gods. Truly, we cannot wonder at the character of the native after centuries, during which the actions of those who represented religion in his sight were a mockery of justice and a disgrace to all rules of right living.

We cannot feel justified in sending out this short account of the Philippines without a description of the character of the millions more at length in whose interest America went to war, and to whom the church of Christ is now sending the word which does not enslave but makes free.

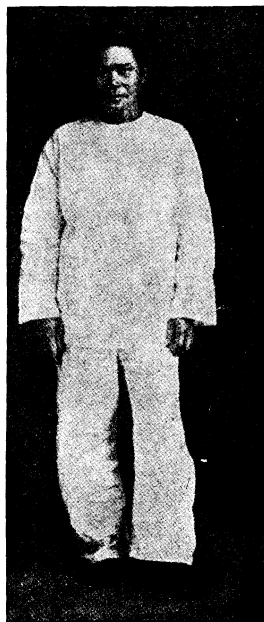
It is as difficult to describe the character of the Filipino as it is that of the Bengali or Hindustani of India. Indeed, many of the traits described are found as prominently in the one as in the other.

Our authority says: "That Catonian figure, with placid countenance and solemn gravity, would readily deceive any-

one as to the true mental organism within. He is an incomprehensible phenomenon, whose motive of action may never be discovered. For years he will serve his master faithfully and then abscond without reason, or even connive with a brigand to murder the family or pillage the house. When



TAGALOG MILKWOMAN.



TAGALOG TOWNSMAN.

asked 'why he acted so,' his reply will simply be, 'Senor, my head was hot.'

"He is fond of gambling, lavish in his promises, slow in performing, never frankly acknowledges a fault or even a pardonable accident, but will hide it until found out.

"Generosity or any voluntary concession of justice is looked upon by these people as a sign of weakness. Hence

it is that Europeans experienced in their ways are more harsh in dealing with them than their nature dictates. It is never safe to add to the current rate of pay, for immediately it will produce a loud protest that more should be granted.

"In Luzon the native is able to say 'Thank you,' but in the south (Visayas) there is no way of expressing 'thanks' in the native dialect, which is significant.

"If a native wants some trivial thing, instead of an outspoken and respectful request, he will tell a long, pitiful tale and invariably preface it with a lie. In a roundabout way he will win his point, presenting a most saintly countenance to hide the mass of falsity."

The author could not have described the residents of India better when he adds his finishing touch, by saying: "I have known natives whose mothers, according to their accounts, have died several times, and each time they tried to beg the loan of the burial expenses.

"Even the best class of natives neither appreciate a gift nor feel grateful for one, nor even understand what a free gift means. If you give when they ask then they understand. Never does an unsolicited gift pass from one to another among the poorer classes. A Filipino seldom restores a loan voluntarily. All he will say, when asked for the return of the article is, 'Oh, you did not ask me for it.' To be in debt is no way a humiliation. Burdened with debts, he will revel in costly feasts, to impress his neighbors with his wealth.

"In paying visits the natives are most complimentary toward each other; often they have a dialogue of three minutes at the threshold of the house before the visitor passes into the house.

"Sleeping is a very serious matter among the Tagalos, hence one is very much averse to awaken another. 'During sleep the soul is absent,' they say, 'and a sudden waking up may not give time for the soul to return.' If a native is told that the person he is most anxious to see 'is asleep' he acquiesces at once and moves on, knowing that it is useless to remain.

"Wherever I have been in the whole archipelago, within a radius of five hundred miles of the capital, I have found mothers teaching their offspring to regard a European as a demoniacal being, or at least an enemy to be feared."

The Filipino is not an initiator, but an imitator. He is changeable—at one thing to-day, to-morrow at another; to-day at the plow, to-morrow a coachman, a collector of accounts, a valet, a sailor or so on, or he will turn altogether from civilized employments and enter upon a lawless vagabondage.

The native is indolent. He is fertile in excuses. He demands an advance before putting a hand to work; for the moment he is obedient, but resents subjection. He is apt at dissimulation, feigning friendship, but devoid of loyalty. Calm and silent, he yet can keep no secret. Impulsively bold, he yet on reflection fails of resolution. Unfeeling toward animals, cruel to a fallen foe, he is fond of his children.

He does not joke, nor does he understand a joke. A report emitted in jest or in earnest travels with alarming rapidity. He conceals well his anger, but discloses, at what he thinks his time, his revenge. He will recognize a fault by his own conscience and receive a flogging without complain; if not convinced of the misdeed, he will wait his chance to give vent to his rancour.

He has a respect for the elders of his own household, but rarely refers to his own lineage; families are united and claims of relationship are admitted. He is a good father and a good husband, although unreasonably jealous of his wife, and careless of the honor of his daughter.

These people do not regard lying as a sin, but as something permissible. Both sexes alike exhibit a strong bent toward it. The women as well as men find an exaggerated enjoyment in litigation, which many keep up for years. Among themselves they are tyrannical. They have no real sentiment of honor or magnanimity, apart from their hospitality, in which they excel the Europeans. The Tagalog is more pliant and suave and cheerful, and certainly more hos-

pitable, than the Visayas of the south. A European who may take asylum in the town hall of a Tagalog village, which serves as a casual ward, is almost certainly invited by one of the principal residents to lodge at his house. He might stay for several days without the offer of any payment; indeed, to make such an offer would probably give offense. Your host inquires of you about your affairs, but does not mean to be intrusive. He does not expect to be invited in return to be



A LUZON BUNGALOW.

your guest, but should you ask him to pay you a visit he will reluctantly consent, yet that will be the end of the matter.

The Visaya native has a cold and brutal manner. He is uncouth, arrogant, self-reliant and much more unpolished than his northern neighbor.

The women are less amiable in the south of the island than in the north. Excessively fond of ornament, they adorn themselves with a great amount of gaudy jewelry, bought from some of the swarm of Jewish peddlers who infest the villages.

They have little education beyond music and the lives of the Saints, and impress the traveler with their insipidity of character." This is not a bad description of many of the Eurasian element in the larger cities of India.

"In a Visaya town I once lodged with a European who was married to a native woman. I stayed for several months in his house. The "Senora" did not forget her position, but was rather pretentious in her social aspirations. She only occasionally would come to the table, while more often she preferred to eat on the floor in her bedroom, where she could eat with her fingers."

In the north the women are less reserved, and are more courteous and sociable, and have a little more education. They are also more lively and cheerful and less arrogant. All over the islands the women are more niggardly than the men.

The Filipino has many excellent qualities. He is patient and plodding, aiming to provide for his present wants. He is sober, and both in his person and dwelling a pattern of cleanliness to all other races in the tropical East.

The Tagalog native travels much at his ease, without any great thought or trouble; he goes without food cheerfully if necessity calls for it, or cheerily joins himself to a party eating by the wayside if he finds such. At night, wherever night and weariness overtake him, he lies down and rests. He follows his master's instructions. Engaged as a coachman, he will perhaps paddle the boat or cook a meal or perform any service he may be asked to—in a word, he is a very accommodating servant.

From what has been said, he is seen to be one of limited ideas. He has no notion of organization on a large scale, hence a successful revolution under native leadership is impossible. He has great admiration for bravery and hardihood, and equal contempt for cowardice. Under good European officers the Tagalos make excellent soldiers, but should their leader fall the force becomes demoralized. They delight in pillage, destruction and bloodshed.



A CHINESE-FILIPINO.



## CHAPTER VI.

## THE SOIL AND ITS PRODUCTS.

"What does the soil of the Philippine Islands produce?" is often asked.

There are two kinds of land, the old and the new, the land that has been worked and the virgin soil. The land, too, which may be called bottom land and the high table lands.

The value of these lands is determined, too, by their accessibility to ports or railroad. The lands nearest to the old settled towns sell at the highest price; for instance, land which is exhausted, but which lies near to the capital in Bulacan, sells at \$115 an acre, while land that is 50 per cent. more productive brings 50 per cent less because it is in the Pampanga province to the north of Bulacan.

As in India, old settlers do not enjoy the idea of disposing of their lands. In the country, which is new and has been redeemed in recent years, sale of property is more frequent.

Sugar cane for revenue and rice for consumption are the two main staples. An acre of good land opened up within the last ten years produces 40 tons of cane, while the older estates do well to produce as much as 30 tons. A difference in the quality produced on the older land fully meets the difference of the extra quantity grown on the new land. On the Island of Negros European mills extract the sugar from the cane, while the roughly made vertical cattle mills of wood or stone in all other provinces are to-day in use.

Hemp is also one of the great products, and perhaps

the most lucrative raised for revenue. Its price of export to this country affects our farmers as well as our merchants. This grows in several districts of Luzon and the finest quality is produced on the islands of Leyti and Marinduque. Seven hundred and twenty plants are set to the acre and it costs the planter or contractor \$10 per 100 plants to have them



A ROADSIDE SCENE IN THE BULACAN PROVINCE.

set out; but full pay is not made for three years, when it is known that the laborer has done honest work.

Hemp is profitable for many reasons. "The plant of three years' growth is generally safe. Drought is its only enemy. Hurricanes seldom touch them, and situated on the higher lands, inundations do not come near to them. Neither locusts nor beetles touch them. No negligence in cropping menaces the outcome, for there is no fixed time to

crop. Plants do not mature at one and the same time; no ploughing has to be done, no costly machinery to be bought and carelessly to be left in charge of inexperienced hands, and no live stock to be maintained." But there is a hindrance nevertheless in the cultivation of this world-famed article, which is the equally well-known indolence of the laborer. As millions and millions of other orientals do, he works only when pinchings of hunger drive him to strip a few petioles.

The people and animals employed in these fields are of interest. The tiller of the soil works after either one of two ways. He may be a renter, as we say in America, for whom in addition to the lands provided, the machinery and buffaloes the land owner provides, also pays for the use of machinery and the factory charges, and runs all risk of typhoons, inundations, drought and locusts; the tenant supplies the extra labor necessary and receives his one-third of the income. This is found to be the most advantageous kind of an agreement. Labor formerly was cheaper because the wants of the laborer were fewer.

The buffalo is the animal of the plantation. The item of cost varies according to the province you go to. Thirty-five dollars you will have to pay in Negros for a five-year-old. These formerly cost but one-fifth of the price which to-day is paid.

The living of the people of the soil costs more than the living of India's millions. Rice is the chief product. Rice the people live on. A native makes away with about eighteen dollars' worth of rice a year. His further necessities in which he indulges are fish, piece of buffalo now and again; must have his tobacco, some yards of cloth and a little money with which to pay his taxes. On his earnings of twenty cents a day he lives well, enjoys the temporal blessings and saves a margin if he wants to. But no observer has reported to the outside world the disposition to save. He is a borrower and is ready to pay exorbitant interest to further his pernicious habit. He goes in for paltry jewelry to be paid

from the next crop, or too easily lets the precious coppers pass his fingers at a cock fight or at a gambling table.

Coffee has been produced for years, but plants more lately have failed to bear. The old age of the plants and the worms have largely lessened this industry.

Spanish missionaries must answer for the introduction of tobacco in the sixteenth century. It has been fostered by government influence and private capital.

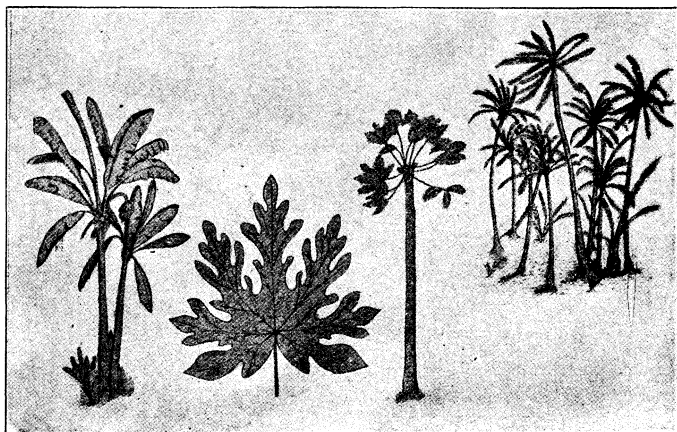


RICE PLANTING IN TERRACES.

In a few of the southern districts Indian corn is the chief staple rather than rice. When planted on good land two crops a year are produced, even three on certain alluvial soil, at the interval of rivers which overflow at certain seasons of the year. The price is the same as that of the unhusked rice, or more or less according to the disposition of the people to use the one or the other, the maize or the rice.

The cocoa tree is a native of Mexico. The quality of the fruit grown in the Philippines is good, but it is a very risky article to produce. So much of it as is grown at present is made into chocolate, to be consumed on the islands.

Of vegetables, the potato and a kind of turnip that is called gabi and the sweet potato (camoti) are the chief. *Buyo*, giving the betel leaf, used also by a majority of the people of India, is grown and indulged in on all the islands.



PLANTAIN.  
(Banana Tree.)

PAPAW LEAF AND TREE.

COCOANUT PALMS.

Local sales and a large export to China make the cultivation of the cocoanut profitable. Its sap affords a generally used beverage, but only when the sap is left can the nut be had. The tree refuses to furnish the two sources of pleasure at one and the same time. The ever useful bamboo is found on the island. It is an article of prime necessity to the natives and of incalculable value to the colony. "Houses, rafts, furniture of all kinds, fishing traps, water pipes, hats, dry and liquid measure, cups, fencing, canoe fittings, bridges, carrying poles, pitchforks and a thousand

other things," says a writer, are made of this unexcelled material. You can have it even for food, "as bamboo salad made from the young shoots cut as soon as they sprout from the root."

Out of *boyo*, a kind of cane, light fences, musical instruments, fishing rods, inner walls of huts, fishing traps, torches and other things are made.

The Philippines are rich in hardwood of surprising size, hardness, usefulness, and capable of the finest polish.

Fruits similar to the fruits of India are seen in every direction. The mango, shape of a pear, size various, with a smooth, thin skin, a stone inside surrounded by a luscious substance of the consistency of the thickest cream and of the color of the yolk of an egg, is the popular fruit, and is considered superior to any mangoes of the East. The native revels in a bountiful supply of bananas. The pawpaw gives out its leaf to be used in lieu of soap; its store of pepsin it bestows to help the dyspeptic, and its fruit to refresh the resident of the island. The pomelo is four times the size of an orange, but of the same nature, and guavas of the finest quality abound. Lemons, pineapples, figs, tamarinds, must be passed over with this mere allusion.

Fragrant flowers are yet to be introduced, but a few without much fragrance are found. The flowering orchid of many varieties would delight the devotees of that flower.

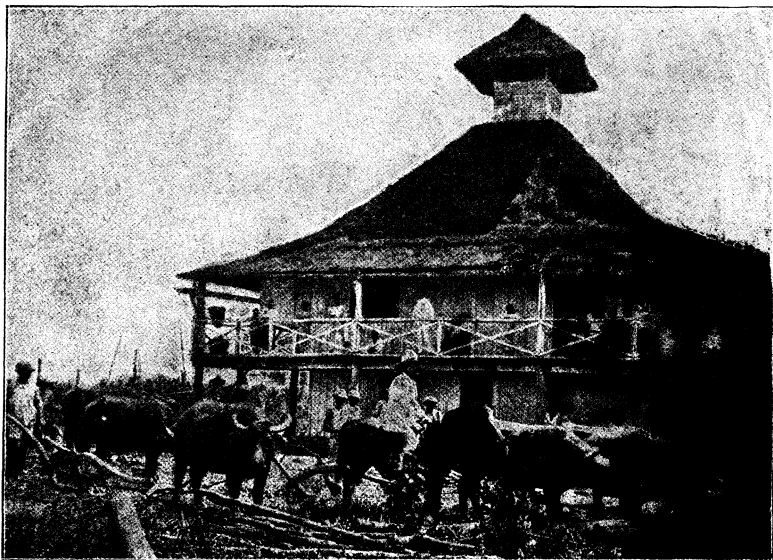
#### DOMESTIC ANIMALS.

The Andalusian horse and the Chinese mare are responsible for the swift, strong and elegant Filipino ponies. The buffalo is obedient to his native owner and will exert his great strength in the performance of his task, but a European cannot manage him. At the age of six his powers are at a maximum, and when you add another six years to the amphibious animal's age you find him only able to do light work. The wild buffalo is met with in Nueva Ecija. In some of the islands oxen are not only used as draft animals,

but also for carriages. Sheep do not thrive; but everywhere goats, cats, pigs, monkeys, fowls, ducks, turkeys and geese are among the ordinary domestic live stock.

The seas teem with fish, sharks are in plenty and in rivers and large swamps are found crocodiles.

Villages and jungles abound with insects and reptiles; food ever attracts innumerable ants; indeed, ants are



A SUGAR ESTATE HOUSE, SOUTHERN PHILIPPINES, THE BUFFALO AND THE HORSE.

there from the size of a pin's head to half an inch in length. A friendly lizard keeps watch of the house and the hut against pestiferous mosquitoes; rats, mice, cock-roaches, all of these a good housekeeper can have; but fleas, house flies and bugs are scarce. The white ant, as in India, is most formidable, destructive to all kinds of wood, clothes and paper.

Bats of great size, birds of many kinds, large and small, are found, and a plague from locusts is the one thing feared

by the planter. Planters have been heard to say that they have succeeded in destroying as much as twenty tons of locusts in one season. A kind of beetle called tanga is a dainty article of food with the people of the islands.

#### MINERALS.

Because of the want of that good government which attracts capital and protects industries; which provides transportation and exercises by wholesome laws a fatherly interest in investments, the mineral riches of the Philippines remain unexplored. The idea of buffalo carts carrying their small loads of coal long distances compel a smile. The change in the ruling power will very soon stop the importation of coal from foreign ports, for coals of various varieties are found on different islands, especially in the Island of Cebu.

Iron ore is to be had, but the indolence of the natives and the antipathy toward the employment of the Chinese laborer are to blame for the non-development of the iron mines. A revolution in this regard will soon take place. Under the stronger arm of the American government mines will be called upon to yield their secreted wealth; copper will soon be produced; marble quarries wait upon enterprise; gypsum is there, and sulphur in unlimited quantities will make exploiters rich.

#### PREVALENT DISEASES.

A great number of the people die of fevers, especially in the spring. Cholera frequently visits the country; small-pox makes great ravages and measles is a common complaint. Lung and bronchial affections are most rare. That most loathsome disease, leprosy, afflicts the colony.

#### NATIVE MARRIAGES.

Parents usually attend to the marriage arrangements. In starting out to make arrangements for the marriage of a youth approaches are made in the most delicate manner,



and the proposal is not made until it has been made quite clear that it will be accepted. Dowries are sought after, but if there are none, the young man may serve in the household of his future bride. The service may continue for years. Sometimes the young man's hopes are blasted. Without reason he is dismissed and another suitor entertained. To avoid this faithlessness a modern Spanish law permitted the intended bride to be "deposited away from parental custody."

The women, it is said, are the most mercenary in certain matters, and if there be a hitch in bringing about a consummation, it is generally a question of dollars.



A Mindanao Officer and Suite.

## CHAPTER VII.

## EDUCATION.

Manila has its college, and a training-school for teachers has been built on the banks of the Pasig. Rural instruction has been hampered by the supervision of the Spanish priests, whose main object was the dominance of the Roman Catholic faith, rather than the spread of education. Schoolmasters have been miserably paid. In 1888 but \$238,650 was expended by the Spanish government for all schools and colleges, including the school of agriculture and the model farm. The monthly pay of a village teacher was \$16. When it is added that such education as there is appears to be largely for the benefit of the domesticated portion of the population, or Tagalos, we are left with the impression that almost the entire population of the rural districts await our American schoolhouse and schoolmistress.

The poorest people depend upon agriculture for a livelihood; in this work they use the services of their children. Thus the majority of children are untaught.

Home discipline and training of manners were quite ignored, even in well-to-do families. Children are allowed to do just as they please, and so become ill-behaved and boorish.

Planters of means and others who can afford it send their sons and daughters to private schools, or to the colleges which are under the direction of the priests in Manila, Jaro or Cebu. A few send their sons to study in Europe or in Hong-kong.

The syllabus of education in the Municipal Atheneum of the Jesuits indicates an advanced standard. In the highest girls' school—the Santa Isabel College—the curriculum was a

practical and useful one. The colleges of Santa Catalina, Santa Rosa, La Concordia and the municipal school were open to girls.

Of the several other colleges only that of Saint Thomas remained at the time of the Spanish evacuation. This institution is empowered to issue diplomas conferring the degree of licentiate in law, theology, medicine and pharmacy, the honorary degree of LL. D.

### MUSIC.

The people are exceedingly fond of music. A traveler recounts one of his delightful experiences thus: "About sunset the sound of distant music floated in the air. The scene and the mystic strain entranced me. I determined to find out what it all meant. I succeeded and discovered that it was a bamboo orchestra returning from a feast. Each instrument was made of bamboo and the players were farm laborers." With the native Filipinos, music is a passion. Musicians are everywhere. Every village has its orchestra and the very poorest of the poor share in its ennobling influence. Girls at the age of six learn to play upon the harp almost by instinct and college girls learn quickly to play upon the piano. A number of native musicians, by the authority of the governor-general in Manila, have been added to the regimental band of one of the American regiments.

### THE CALL FOR ENGLISH EDUCATION OPENS A DOOR FOR SELF-SUPPORTING MISSIONARIES.

There is in the Philippine Islands an opening for young college graduates to begin missionary careers on a self-supporting basis, such as has nowhere else been found. Since the Americans have taken possession of the islands the better class of the Filipino people are intensely anxious to learn English, and are prepared to pay liberally for being taught. I have the written testimony of two young men, who are mak-

ing their living near Manila by teaching the Filipino people. One of the young men says: "I inserted an advertisement in the Spanish papers, stating that I would teach English and received a number of applicants. I charge \$8 (Mex) a month for a single student, and give three lessons, one hour each, a week. I also have some business men paying me \$20 (Mex) for six hours a week." These young men live in rented rooms in a Filipino house and board with a Filipino family. I am told that a young man outside of Manila can get a room and board for about \$20 (Mex) per month. It is quite probable that in a town having a population of 2,000, a young man could support himself by teaching the English language to the best people of the town, and he in turn could learn the Spanish or Tagalo language, and, after a while, he could find opportunity to teach the best people of the town the fundamental principles of Protestantism, and thus begin his missionary career. In the larger places I believe that two young men (for it would be better to go two by two, as the Master sent them) would soon gather around them a school, which in a goodly number of cases would develop into a college, which would be permanently self-supporting. Such a school would secure as students the best youth of the town, and would also become a great center of missionary operation. I believe there is an opening in the Philippine Islands at this present time for ten such schools, or that twenty unmarried college graduates would in a few years gather about them a school or college which would give them sufficient support on which to marry. This is an unparalleled opening for young men to go to the mission fields and carve out for themselves a self-supporting missionary career. The young men who may think of this as their lifework would require, before leaving America, their traveling expenses to Manila and an allowance that would enable them to spend two or three months in selecting a locality in which they would begin and one or two months' salary.

## CHAPTER VII.

## RELIGION IN THE PHILIPPINES.

"Muerte a los Frailes!" (Death to the Friars).

"Death to the Friars!" is a popular sentiment in the Philippine Islands. On the 23d of January of this year, a public reception was given in Manila to Archbishop Chapelle, at which General Otis was present. The bishop had made it known that he had come with authority from the pope in the interest of the Friars, and was reported to have said he was "openly predisposed to favor them," and that no Friar was to leave the islands without his consent. Immediately after the archbishop had made his speech at this public reception, the cry of "Death to the Friars!" was raised. It passed out of the building into the street, where many hundreds of Filipino people were assembled, and they took up the cry, and there was wild excitement in the streets of Manila that night.

That this cry represents the feeling of the populace is evidenced by the fact that hundreds of friars fled from the islands when the Americans took possession, and by the further fact that those who remained dare not go out over the islands among the people, but reside in Manila, where the American army protects life. These Friars are monastic orders of priests who have, for about three centuries, under Spanish rule, controlled the church throughout the islands, and also the state to a large degree. The people lay upon the Friars the blame for the deplorable condition of the islands. Two Spanish papers in Manila have expressed the popular sentiment of the people toward the Friars. A few

quotations will reveal the state of popular indignation. La Patria contained the following: "A river of blood flows between the Filipino people and the monastic orders. \* \* \* How can the people be reconciled to those who have amassed fortunes by deceiving the good faith of our ancestors and by bringing about the death of our great men? \* \* \* in

#### REVOLUTION OF 1896.

fact, with those who, by this mischief, brought about the revolution of 1896?" The Grito del Pueblo, another paper, published a memorial sent to Archbishop Chapelle, and largely signed by representative citizens "who unanimously protest against the pretension of such individuals who, by their hateful behavior, have caused to a great extent the revolution.\* \* \* The best policy of the American government, especially at the present juncture, would be not to admit of the Friars remaining here." Editorially, this paper says: "Those who intend to re-establish the Friars in the parishes here need have no doubt that, as Cicero invoked the sword of justice and the jury of the gods upon all traitors, so would the provoked people invoke a justice of their own, if a new tyranny of their hated enemies is imposed upon them."

Immorality, covetousness and interference with the government are the special charges made by the people against the Friars. If I name one incident under each charge, as heard from the people, it will be sufficient to explain the popular and intense hatred for the Friars. I heard it reported that when in a home a beautiful daughter had grown, and she was coveted by the parish Friar, he could accomplish his purpose by simply reporting that the young lady's father was a "dangerous character," and the father would be deported from the islands for life and the daughter and the estate would become the possession of the Friar. Similar incidents were told me of the manner in which a prospective bride would come into the possession of the parish Friar, and the prospective bridegroom be summarily deported, or otherwise disposed of. Is it to be wondered at that people who

have such cause for hatred toward the Friars should wish them dead or out of the islands?

#### COVETOUSNESS OF THE FRIARS.

The covetousness of the Friars creates and fosters the enmity of the people. They accuse them of buying up their rice at a low rate when it is abundant, and of selling it back to them at an exorbitant price when it is scarce. Their charges for marriages are said to be so great that often the poor cannot pay them, and they consequently live as though they were married when they are not. Masses and prayers for the dead are made exceedingly expensive. A curious case was reported to a Manila paper in which one Fernando Mareno had filed a suit against the Friars for \$6,000, the whole of which the Friars had taken for praying the soul of the father out of purgatory. The complainant wants proof that the soul is out of purgatory or the property restored. It is thought it will be difficult to produce proof in open court that the soul of the father has had a passport out of purgatory. The case is said to be exciting a great deal of interest, as many similar cases may find their way into the courts. I refer to this incident here simply to show the exorbitant charges made by the Friars.

In the Paco cemetery, in a suburb of Manila, fees are charged by the year for a grave, and when friends are no longer able to pay the coffin is taken out and opened and the skeleton thrown on the "bone pile." Visitors may see the dogs munching the bones of newly disinterred skeletons. Would it not be surprising if the Friars were not hated by the people?

The Friars' interference with government is well portrayed in a fine oil painting by an eminent Spanish artist, which is reported to be even now hanging in one of the public offices of Manila. It represents the governor-general in the act of signing some decree, when through a private door behind his desk there enters a monk, who touches the governor-general on the shoulder, making him pause in the act



**Bones from the Graves.**



of writing and look around apprehensively. It is a positively speaking picture—one can almost hear the monk say, “No, senor, no puede.” It gives at a glance the whole miserable history of the Philippine Islands. The policy of the Friars will not change under American rule. The fact that they own such enormous properties in the islands will make the treatment of the Friars one of the most complicated questions in our administration. One would get the impression, after being almost a month in Manila, that it is the greatest and most intricate problem before our government. It will doubtless be felt and feared by politicians to whom American ballots may be more dreadful than Filipino bullets.

#### HATRED FOR THE FRIARS.

This hatred for the Friars opens the way in a marvelous manner for the Protestant churches in the Philippine Islands. The people are religious, but disgusted with the Roman Catholic church, and tens of thousands are ready to be taught the way of salvation as it was taught by the Master and the Apostles. The people are buying the Bible at the rate of about 1,000 copies a month, and when one remembers that it has been excluded and treated as a dangerous book for about three centuries; that those who in any way secured a copy were banished or poisoned, it is evident that the people are searching for the truth. There is an open door before the Protestant churches of America in the possession of the Philippine Islands. There should at once be established a strong Protestant force of missionaries in several of the islands. If the Protestant churches of America were to be aroused to evangelize the people of those wonderful islands as the nation has been aroused in the conquering and colonizing of them, what is here suggested as the urgent need of the hour would speedily be accomplished. God grant that it may be done, and that right early.

P. S.—Since writing the above I have, on shipboard, made the acquaintance of a distinguished British civilian who has lived many years in Hongkong, and who, for eminent

service, has been knighted by the British government. I learned that he, in his official capacity, had been intimately associated with the Philippine Islands, and had accurate information about the charges against the Friars. I asked the privilege of reading to him the above, for the purpose of getting his criticism and suggestions, to which he cheerfully consented. He listened to me carefully, and when I had finished, said: "It is every word true, and if you had strengthened your article ten-fold you would not have exaggerated the horrible immoralities, extortions and interference of the Friars in these islands for generations past." He further expressed it as his opinion that "in no country on the face of the globe, at any time in the history of Rome, had there been worse immoralities and crimes perpetrated in the name of religion than by the Friars in the Philippine Islands," and he further said "as to political interference, the Archbishop of Manila has repeatedly trampled on the Spanish flag in the presence of the governor-general to show the superiority of the church over the state, and if any governor-general dared to disobey the church, the church has had power to cause his removal." I replied: "I have reached the conclusion that the American government would do the just and right thing if they were to expel the Spanish Friars from the islands, and (excepting property used for churches and schools) confiscate the great estates which are now held by the Friars which they have acquired by robbing the people, and, on easy terms restore them to the people of the islands." He replied: "You have reached a righteous and wise conclusion, and if I were president of the United States I would do it, and trust to God and the verdict of history for my justification."



## CHAPTER VIII.

## D. PAULINO AND NICHOLAS ZAMORA.

The ordination of Nicholas Zamora, to which reference is made on "Methodism in Manila," created a great sensation and furnished the topic of the leading editorials of the daily papers of Manila. It also caused a long and bitter correspondence emanating from the Friars. The following are extracts from the editorials of two Manila papers:

"Nicholas Zamora, a full-blooded Filipino, aged twenty-four, was ordained deacon in the Methodist Episcopal Church on Saturday morning last by Bishop Thoburn, assisted by Dr. Warne, in the rooms of the Soldier's Institute. This is the first native to take holy orders in the Protestant church in the history of the islands, and his ordination marks a new era.

"An interesting history, dating back many years and originating with Zamora's father, Paulino, is attached to his conversion. Paulino Zamora, now living at 13 Beaterio street, who owns considerable landed property in Marquina Valley, was, sixteen years ago, a ship captain, and managed to get a Bible onto the island surreptitiously. Then he engaged in the fisheries' business and settled in Bulacan, where he was incautious enough to talk too much about his treasure, which he had studied most carefully. He was denounced by an Augustin Friar in Bulacan to the civil government and was arrested and brought to Manila, where he was put in Bilibid, with no other charge against him than that he possessed a Bible. The following day he was put aboard ship and deported to the island of Chafarimas, a Spanish possession near Gibraltar. With the American occupation he returned and

established himself in Manila, where he and his son have since preached and have many congregations in different surrounding towns."

The following is a quotation from a leading editorial in another Manila daily paper, headed:

"HIS CROWN IS WON."

"Nicholas Zamora, a prominent and educated Filipino, was ordained a deacon in the Methodist Episcopal Church Saturday morning by Bishop Thoburn. The Rev. Nicholas Zamora is the first native who has been ordained. The ordination of Nicholas Zamora has had a salutary effect upon the Filipinos. There was a time when to believe in anything but what the Catholic Church taught was a crime, and it was in those days that the basis of the Protestant Church was laid in these islands. The man who first suffered for the cause was the father of the brilliant young man who was ordained Saturday morning. It was about sixteen years ago that Paulino Zamora, ship's captain, and afterward merchant, secured a Bible in the Spanish language from a brother captain. He took it to his home and studied it carefully. According to his story, his eyes were opened to some new religious ideas, and he became grounded in the belief that the religion that he had been forced to accept all his life did not quite agree with the lessons that he found in the Holy Bible. He had no one to guide him in his studies, but he followed as nearly as he could the guidance that came to him. Not only did he follow the original doctrine that he discovered there, but he brought up his little family under its influence, and with the little light that came to him in the darkness of the conditions around gave him and his family wonderful peace and confidence. It soon became whispered around that Senior Zamora had a Bible in his house, and had grounded his people in the doctrines that were at variance with the teachings of the established church. The Friars called upon him and endeavored to find out if those rumors were true. For some time he



- PAULINO ZAMORA.

managed to stay at home unmolested, and, drawing his family about him, would study the Bible during the evenings. He was a quiet and loyal citizen, and he believed that he had a right to worship God his own way, and with that feeling in his heart, he took all the risks that such a proceeding precipitated. Finally, his house was searched and the Bible was found and he was banished for an indefinite period to a penal island in the Mediterranean. He was finally released through the influence of the Masonic order, of which he is a member. He returned to Manila and found that the early teachings had not been thrown away. His family still knelt about the hearth day by day and continued to worship in their own way. When the Americans landed in Manila there was one family who had the independence they wanted. Prayers of thanksgiving for the religious liberty that the Starry Banner gave them filled the home. The Bible could be read freely, and they believed that they had in their hands now the salvation of their people."

The great attention given by the secular press of the city to the new era inaugurated by the ordination of the Filipino in a Protestant church, was very irritating to the Roman Catholic clergy. The publication of the story of Paulino Zamora having been banished because he possessed a Bible called special attention to the fact that the Roman Catholic Church had carefully excluded the Bible from the homes of the people throughout the Philippine Islands. A priest, called Father McKinnon, wrote a very angry letter to the daily papers, in which he falsely stated, "There is hardly a Catholic home in which a Bible is not to be found." This statement, signed by W. D. McKinnon, Chaplain, U. S. A., brought forth abundant evidence that the statement was false.

Among other things, the following historical fact was brought to light:

"Under Spanish rule it was impossible for the Bible societies to do any work in the Philippines. An attempt was made in 1889, by the British and Foreign Bible Society, who

in March of that year sent two colporteurs, M. Alonzo Lalava and F. de P. Castells, to Manila to try and distribute the Word of God. Shortly after their arrival, and after distributing a few copies of the Scripture, they were poisoned in Hotel De Oriente, at which they were stopping. Castells did not die from the effects of the poisoning, but was thrown into prison at the instigation of the priests, and afterward banished from the islands. This was the first and only effort to sell the Scriptures in the Philippines." We hope that a better day has now dawned, and that under the rule of our government the Bible may be openly offered for sale, not only in Manila, but throughout the islands.

Castells, who was thrown into prison, was released at the instance of the British consul, on condition that he would leave the islands at once. It is an interesting fact that he is yet alive and is agent of the British and Foreign Bible Society in Central America. It is earnestly hoped that Castells, under the protection of the "Stars and Stripes," may again be permitted to return to the Philippine Islands and carry on his good work as agent of the above society.

The man who thus studied and suffered sixteen years alone for the Protestant's principles and the true Bible, must have been pleased to read, in a leading editorial in the chief paper of Manila, the following bold statement: "To the Protestants, we repeat, the door is open, and that is the great point; the Philippine field is no longer monopolized. The wall that kept out Protestantism is pulled down forever; there is no need of hammering the broken stones."

In a report of the agent of the American Bible Society the following appears: "The reception of the Scriptures by the Filipinos has been with an eagerness on every hand, that is only to be explained by the preparation and power of the Holy Spirit. They are not satisfied with buying and reading the Bible, but keep asking for books on Bible study. They are thoroughly prepared for the Word and buy it readily. The people from other islands hear and the other parts of

Luzon are anxious to have copies to send to their friends and relatives, and will often sacrifice in order to purchase them."

Truly, the above indicates that Paulino Zamora has been abundantly rewarded for standing alone for Protestantism sixteen years. It was fitting that his son should be the first ordained Protestant clergyman.



NICHOLAS ZAMORA.



## CHAPTER IX.

## METHODISM IN MANILA.

Bishop Thoburn first arrived in Manila March 6, 1899. He found there a Mr. A. W. Prautch, a local preacher, and his wife, who were destined to have a large place in the beginning of Methodism in Manila. Bishop Thoburn preached in a Filipino theater two Sundays to audiences of about sixty in number, and one hundred and twenty dollars (Mexican) were given in the collections. Regular Sabbath services have been continued from that date. Most of the Sabbath services from March to July, 1899, were taken by Chaplain Stull, of the Montana Regiment, after which date he returned to America.

## MRS. PRAUTCH'S INSTITUTE.

Bishop Thoburn, when first in Manila, appointed Mrs. Prautch to open an institute for soldiers and sailors, on the same general lines of such institutions in India, i. e., a place where soldiers and sailors may have temperance drinks, meals, games, lodging and general social enjoyments, free from the temptations of the saloon, and in which daily religious services are held. On June 1, 1899, a centrally located institute was opened, in which there is a hall that comfortably seats 150 persons.

Before describing the religious work done in this institute, may I mention two patriotic celebrations emanating from this center? The suggestion came from Mr. Prautch, and on May 30th, Decoration Day, 1899, the graves of 150 of our American soldiers were decorated at "Battery Knoll." It is said 4,000 persons were present, and the first American flags ever prepared in the Philippine Islands were printed for

this occasion. The institute is now decorated with these flags. This should make the institute historic and dear to the American people.

#### THE FIRST FOURTH OF JULY.

It is also noteworthy that the first formal celebration of the Fourth of July in the Philippines was held in our Soldiers' Institute, Manila. The place was crowded. The Hon. Charles Denby, of the Peace Commission, was in the chair, and appropriate orations were delivered on the value of temperance, the high moral qualifications necessary for good citizenship, and our duty to the Philippine Islands. The American flags prepared in Manila were in evidence everywhere, and the celebration was a memorable one. One would feel as though this place should be purchased and owned by the Methodist church.

The first Sunday in June the services were transferred from the theater to the institute, and soon an evening service was added and a Christian Endeavor Society formed. The organization, it is said, was made "Christian Endeavor" because others than Methodists joined it and joined in the work. On the evening that I attended there were twenty-five or thirty present. The services were taken by Mr. Prautch and friends, and chaplains whose services he could secure. Rev. J. C. Goodrich, one of our well-known young ministers, came to Manila about October as secretary of the American Bible Society, and took charge of the Sunday morning service in the institute up to the time of the arrival of Rev. Thomas H. Martin, who arrived in Manila toward the end of March, 1900, and became pastor of the English church. The services of Rev. J. C. Goodrich have been much appreciated, and it will be a great strength to our work and to the general cause of Protestantism to have him in Manila.

Rev. C. A. Owens was in Manila for about eight months. He worked for the soldiers, preaching for the Sixth Artillery, and in the hall of the Young Men's Christian Association, also helping the army chaplains, and returned to America.

## SPANISH WORK.

About the middle of June Mr. Prautch put an advertisement in the Manila Spanish papers for a Spanish service to be held in the institute on Sunday afternoon. About twelve persons attended. Chaplain Stull played the piano, Spanish hymn sheets had been printed, and the address was made through an interpreter. The work of the interpreter was very unsatisfactory, but the workers struggled on and in four Sundays the attendance had risen to thirty. The second Sunday in July the interpreter did not come. There was present in the audience a Filipino, D. Paulino Zamora, who was asked to speak. D. Paulino Zamora some sixteen years before had secured a copy of a Spanish Bible from a ship captain, which he studied carefully, and when it was known that he possessed a Bible, through the instigation of the Spanish priests, he was arrested, and, without a trial, sentenced to banishment on an island in the Mediterranean Sea. He did not return until after Manila was taken by the Americans. D. Paulino Zamora on that memorable second Sunday in July spoke for a short time, and then asked his son, Nicholas Zamora, B. A., to speak. Nicholas was a graduate of the Roman Catholic college of Manila, but because of the constant correspondence with his father, he, too, had studied the Bible and had imbibed the Protestant faith and principles. The son proved to be a speaker of no mean order, and from that time he took the regular services in the institute. The congregation grew, his fame spread; soon invitations began to come for him to speak in other parts of the city. When I reached Manila with Bishop Thoburn I found Nicholas Zamora holding services in seven different places, with an average weekly attendance of about six hundred. The service in the institute has an attendance of about one hundred. In a village adjoining Manila Nicholas was invited to preach in a large house, which, with the use of the piano, is given free. The presidente (mayor), vice-presidente and nearly all the village officials attend, and the congregation

averages about two hundred. In another part of the city a small native house was opened for preaching, but it was soon found to be too small. The congregation adjourned to the court yard, and two hundred others there hear the gospel from his lips. Nicholas Zamora witnesses to a renewal of his own heart and spirit, through faith in Christ, without the intervention of the priest. He says: "Since I began to preach the gospel I have felt that the virtue of the Holy Spirit is always in me, and I have never forgotten to pray to God before preaching, begging the presence of the Holy Spirit, and always I have felt his influence." This was the condition in which we found the work in Manila on our arrival. A quarterly conference was organized and the whole situation carefully discussed, and the necessary recommendations were made for the ordination of Nicholas Zamora, as deacon. Bishop Thoburn cabled to America, secured the necessary annual conference action, received his reply, and on Saturday, March 10th, in the Soldiers' Institute, on the very spot where he preached his first sermon, Bishop Thoburn ordained him a deacon in the Methodist-Episcopal Church. At the close of the ordination service the father of Nicholas embraced Bishop Thoburn, wept tears of joy, and the noble man who had stood alone for Protestantism for sixteen years and had suffered banishment, saw his own son receive ordination to the ministry as the first one from among the Filipino people. (The Roman Catholics did not take the Filipino people into their monastic orders.) It was one of the most pathetic, inspiring, and I believe will be one of the most historic scenes I have ever witnessed.

#### MARRIAGES OF NATIVES.

In addition to the attendance at the preaching services about one hundred couples have been married by us. At one of the marriages which I performed I had a long talk with the bride, who came from one of the best families, and I asked her why she chose to have a Protestant marriage.

She said: "I have decided to leave the Roman Catholic church and become a Protestant." This I take to be what it means in all other cases. I talked with another well-to-do Filipino woman who came to inquire the way to salvation. She had a relative in our school in Singapore, a boy, who had written her about the Protestant religion. She had become interested, came to inquire the way of life, and as we talked and explained the promises she entered into a conscious experience of sins forgiven. Arrangements were made for her baptism, and before I left Manila I saw her baptized and received on probation into our church. Time and space would fail me to tell of all the interesting instances and indications of the opening for our church which I saw in Manila. But the field, in a way which I think has not before been known in the history of missions, is white unto the harvest.

During my brief stay in Manila I had the great privilege of organizing the first quarterly conference, first official board, first Methodist class meeting and the first Sunday-school on the Philippine Islands, and also of holding the first series of united evangelistic services, and the joy of seeing about sixty conversions and a great quickening among professed Christians from America.

There are now in Manila churches in three languages, with members and probationers as follows: English church, 50; Filipino church, 200, and a Chinese church with about five members. The Woman's Foreign Missionary Society have four ladies just beginning work in Manila. Miss Wisner and Miss Cody are opening a school. Dr. Norton will assist in the school and do medical and evangelistic work among the people, and Mrs. Moots will do evangelistic work among the soldiers and visit the hospitals, making the Soldiers' Institute her headquarters.

## CHAPTER X.

### LIVING LINKS.

Twenty-five years ago Dr. W. F. Warren was invited to deliver an address at the fiftieth anniversary of the Missionary Society of the Methodist-Episcopal Church. The anniversary took place in Cooper Institute, New York, and was a very notable meeting. The subject of Dr. Warren's address was "The true Theory of Missions," which he defined at some length. His address was a very remarkable one, and attracted no little attention at the time, not only for the special recommendation it contained, but for the able manner in which he reviewed the whole missionary situation. This address has recently been republished, and after the lapse of twenty-five years it possesses a peculiar interest.

The main point in the new theory of missions advocated by Dr. Warren was a suggestion that churches in the United States be authorized and encouraged to assume the support of individual missionaries, so as to create a living bond between those who supplied the missionary funds, and the workers in the field who are supported by them. Two theories were thus brought face to face. On the one hand, the traditional policy of putting all contributions, large and small, into a common treasury, had, and still has, many advocates; while others maintain that in order to stimulate interest, and enable donors to give more intelligently, and also with a view of putting our people into more immediate touch with the great outlying heathen world, it would be better if churches, associations, and societies of various kinds, as well as individuals, were encouraged

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The chapter, Living Links by Bishop Thoburn, is reproduced here because the principle it sets forth is of vital importance to all mission fields though it only directly applies to India in the estimate it gives of the cost of mission employees.

to assume the support of special interests in the foreign field. The traditional policy prevailed for many years without much serious challenge, and Dr. Warren's address had well nigh been forgotten, when it began to be noticed that spontaneously all over the country, not only our own people but Christians generally, were beginning to send forward special contributions for selected objects in the foreign fields. Some wished to give for orphans or other children; some wished to build chapels, while others, who were not able to go abroad themselves, desired to have the satisfaction of knowing that they were serving God by proxy on the other side of the globe, and hence requested permission to support one or more workers in the field. This general disposition to designate the purpose to which contributions shall be applied, has now become so general that it is impossible to trace it to any particular source. It has sprung up as if spontaneously all over the country, and is a marked feature of the missionary movement of the present day.

About a year ago some of our people in New Jersey became specially interested in this subject, and chose the term "Living Links" as descriptive of this particular kind of work. A church, or an individual, who supports a living laborer on the other side of the globe is united to a distant field by a living bond. The individual support becomes a living link, and serves the blessed purpose of binding Christians in America to the objects of their benevolence in foreign lands. A small quarterly periodical called "Living Links" has been started in Paterson, New Jersey, and edited by the Rev. John Crawford, in advocacy of this new policy.

Whatever may be said for or against this plan, it would surprise anyone who has not personally investigated the subject to note that, where it is cordially and unreservedly adopted, it greatly lessens the burden of those who have to collect missionary funds. If the Methodist pastors of the United States were to make a frank confession, it is probable that nine-tenths of them would acknowledge that one of their greatest burdens every year is to get together a missionary collection which will

be sufficiently creditable both to the pastor and the congregation. Hundreds of our ministers may constantly be found devising means for tiding over missionary day successfully. All such anxious pastors ought to be glad to learn that their burden could be greatly lightened by a cordial and hearty adoption of the new policy. If, for instance, a church supports an American missionary abroad, and receives letters from him or his wife at least once a quarter, an extraordinary interest will at once be developed, and not only will the salary of their own missionary be easily collected, but all other funds needed for the same interest will seem to be given almost spontaneously. If space permitted several striking illustrations of this fact could be given. The great need of the hour among our people, is a living interest in the great missionary enterprise, and nothing will be more successful in creating this than a living link which unites a church or an individual to the work abroad.

This plan can be initiated in several different ways. In the first place the stronger churches might, with great profit to themselves, undertake the support of an American missionary and his family. At present the salary of such a missionary may be assumed to be about \$1,000. Of course many churches could not undertake so formidable a task, but there are certainly hundreds of our congregations who could do it with much less effort than they are now obliged to put forth in collecting half that sum for a general missionary purpose. Those, however, who cannot undertake so much, can maintain an unmarried man for a little more than half the sum above mentioned, or perhaps it would be more satisfactory if a special field were chosen, as, for instance, a circuit in one of our India Conferences. The preacher in charge of the circuit will receive about \$100 a year; he will probably have an assistant getting \$60; two others getting \$50 each, and two or three pastor-teachers, getting \$30 each. An individual or a church giving from \$300 to \$500 can thus have a little mission field of its own; and arrangements can be made to send a report of the work at least twice a year. Others again may not feel able to give even so much as the above sum, in which case



the support of a native preacher can be assumed, and his rank graded according to the ability of the donor. As was mentioned before, the salaries of native teachers and preachers of all grades vary from \$30 up to \$200 a year.

At present encouraging indications appear that our people are beginning to appreciate this policy of creating living links between the church and her foreign work. At present three married and four single missionaries are thus supported, while several churches and individuals are seriously considering proposals to adopt missionaries of their own. One Sunday-school in New Jersey has selected a district in North India containing a population of 700,000 souls as its own field, and has undertaken to support not only the Hindustani preacher in charge, but all the native assistants under him. This will become, I doubt not, a most interesting work, and under the stimulus which the liberal support of the Sunday-school will give to the workers, it is confidently expected that the whole district will soon be dotted over with Christian preachers, teachers, and other helpers. If the whole church could be taught to appreciate the opportunities which this policy open up, and rally to the support of the men now in the field, our missionary revenue, so far as the foreign field is concerned, would soon be doubled, and an immense forward movement would at once become practicable. Such changes of policy, however, nearly always require a considerable time before meeting with general adoption. It is hoped, however, that in the course of the next year or two very considerable progress in this direction will be reported.

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